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ABSTRACT

Research attempted to establish the existence or lack of existence of an identifiable "rural culture" and to establish the presence or absence of an equivalence relationship between geographic residence and rural culture. A factor analysis of a wide range of attitudinal questions from the 1977 National Opinion Research Center (NORC) General Social Survey and a subsequent constructed typology indicated that a rural culture does exist in American society, at least with regard to three dimensions of social conservatism (attitudes toward civil liberty, abortion and racial segregation). To establish whether geographic residence is a valid indicator of rurality, individuals were classified by these attitudes into two extreme monothetic cells (rural-conservatives, urban-liberals) of the constructed typology, to see whether current residence correlated with placement in the typology. Because of the relative lack of correlation between rurality and geographic residence, the model was expanded to include occupation, personal demographic characteristics, religion, and family structure. Results of a multiple discriminant analysis suggested that, although current residence and occupation are correlated with a rural culture, place of residence at age 16 along with several personal demographic features such as religion, income, and age, are perhaps more central to understanding the broader concept. (Author/CM)

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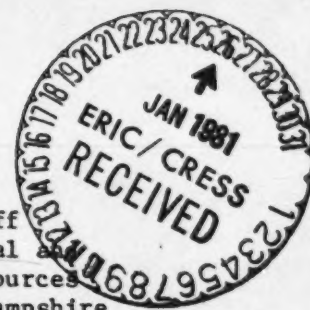
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WHO IS RURAL? A TYPOLOGICAL APPROACH TO
THE EXAMINATION OF RURALITY

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ABSTRACT

The paper sets out to accomplish two things: (1) to determine if an identifiable "rural culture" exists in contemporary American society, and if so, (2) to investigate the debatable equivalence relationship that is assumed, often implicitly, among the sociocultural dimension of rurality and the ecological and occupational dimensions. On the basis of a factor analysis and subsequent classification of persons into a constructed typology, we argue that a rural culture, and its linked antithesis, an urban culture, does exist, at least with regard to three dimensions of social conservatism. The results of a multiple discriminant analysis suggest that although current residence and occupation are correlated with a rural culture, place of residence at age 16 along with several personal demographic features, e.g., religion, income and age, are perhaps more central to understanding the broader concept.

¹ Revision of a paper presented at the Annual Meetings of the Rural Sociological Society, Ithaca, New York, August 1980. Work on the manuscript was supported in part by North East Regional Project NE129 and Arkansas Agricultural Experiment Station Project 1008. Publication is with approval of the director of the Arkansas Agricultural Experiment Station.

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WHO IS RURAL? A TYPOLOGICAL APPROACH TO THE EXAMINATION OF RURALITY

Introduction

Despite the lack of incontestable evidence for its existence, a rural ideology or rural culture has been included (either as explanans or explanandum) as an integral component of sociological research from the inception of the discipline. It must be realized, however, that as a social construction representing a manifest expression of some socially important (perhaps latent) concern, ideologies go through a cycle; they are initiated, they undergo metamorphosis, and with the realization of social change they may die (Rohrer and Douglas, 1969).

What of the rural ideology in contemporary American society? The evidence and the sentiment is divided. Some argue that, although such an ideology may have existed historically, structural changes, e.g., industrialization (Kerr et al., 1960), organizational revolution (Boulding, 1968; Hart and Scott, 1975), and development of post-industrial society (Bell, 1968) produced increased intra-societal communication and interdependence. The result has been the establishment of a mass society, with coterminous homogenization of values across all spheres of American life (Shills, 1962; Bel, 1966; Gross and Donohue, 1970).

Opponents of the homogenization perspective contend that although the strength of the traditional rural culture may have diminished over time, e.g., some convergence of values may have occurred, it has by no means been eradicated (Willits and Bealer, 1963; Schnore, 1966; Weinberg, 1969; Willits et al., 1973; Lowe and Peek, 1974; Buttel and Flinn, 1975; Fliegel, 1976; Larson, 1978; England et al., 1979; Miller and Crader, 1979).

The intent of this paper is two-fold. First, we elaborate upon the notion of and then empirically explore the presence of a rural culture in contemporary American society. Subsequently we address the question of the extent to which the ecological and/or occupational dimensions of rurality are coterminous with, and thus valid indicators of the more basic sociocultural dimension of rurality.

The Socio-cultural Dimension of Ruralism as a Theoretical Construct

The discipline of Rural Sociology employs a number of meta-theoretical assumptions as underpinnings for its initial development and its continued existence. One such assumption, perhaps the most central, is that rurality is a viable analytic construct with an empirical referent in existential reality.² Further, historical development imparts a multidimensional form on the concept (Sorokin and Zimmerman, 1929; Worth, 1938; Redfield, 1947). Although the exact number of dimensions, and the accompanying content of each, is not fully agreed upon (or perhaps even known) there is a general consensus that, at minimum, the notion of rurality encompasses an ecological, an occupational, and a sociocultural dimension (Bealer et al., 1965). The occupational dimension has historically been envisioned as a rather well-defined attribute of individuals. Specifically, "rural" refers to a population aggregate that derived its livelihood from agricultural production, or at best, from the extractive industries, e.g., mining, fishing, forestry. As such, it is the most narrowly defined dimension of the broader concept. The ecological component of the "rural" triumvirate is concerned with the spatial apportionment of a population. In this context the term has a simultaneous empirical referent to an

areal unit as well as to a human collectivity. In particular, the term "rural" is conventionally employed to denote a delimited geographical area characterized by a population that is small, unconcentrated and relatively isolated from the influence of large metropolitan centers. As Bealer et al (1965) point out, this definition of "rural" has a number of virtues. It conforms to most common sense usage of the term, it is precise, and it is easily operationalized via available secondary data sources. As a result, empirical indicators of geographic residence are employed most frequently as the "best available" proxy for rurality.

To the extent that the spatial distribution of people is causally related to (or at least covaries substantially with) occupational categories on the one hand as well as to the set of values, beliefs and behaviors that are theoretically characteristic of rural people, there is little cause for concern. To the extent that the three aforementioned dimensions of rurality are independent of each other, the customary practice of using geographic residence to measure the general construct will be of questionable utility (Dewey, 1960; Willits and Bealer, 1963) and will potentially introduce systematic but undetected measurement error into the analysis.³

Two of the abovementioned dimensions of rurality, i.e., occupational and ecological, are relatively easy to delineate and operationalize.⁴ The sociocultural dimension, on the other hand, has a property space that spans a much broader range of society structure and functioning. While it is the sentiment of many sociologists that such all-inclusiveness provides the most valid conceptualization of the general construct, "rural," it also introduces a good deal of ambiguity into the meaning. Bealer et al. (1965) suggest that at a minimum, a distinction

can be made between a social or interactional subdimension and a cultural subdimension. The former in this context, refers to action or behavior per se while the latter denotes value structures or shared ideals that serve as necessary guidelines for patterned interactions.⁵ Although there is not a consensus on the exact form of a rural culture, there are descriptive exemplars that can serve as guiding parameters. Thus, historical (as well as contemporary) sketches portray rural culture as being provincial, socially conservative, slow changing, traditional, and somewhat fatalistic (Sorokin and Zimmerman, 1929; Loomis, 1950; Bealer et al., 1965; Miller and Crader, 1979).

In addition the stereotyped rural value system tends to stress independence, honesty and religiosity, as well as prejudice, ethnocentricity and intolerance of heterodox ideas (Glenn and Alston, 1967; England et al, 1979). It is to an empirical examination of this basic subdimension of "rurality" that we now turn.

Measurement Strategy: Construction of A Cultural Typology

It was noted in the earlier discussion that, due partly to its catholic nature, the sociocultural definition most closely approximates what many sociologists mean by the term "rural." The same all-inclusive quality makes valid operationalization of the nominal definition difficult. Our strategy involves three steps. First we establish which of the traits theoretically characteristic of rural culture, e.g., fatalism, provincialism, social conservatism etc., exist as identifiable attitude structures. The second step involves the construction of a polar "cultural typology," the boundaries of which are defined by the attitude structures identified in step one. Finally,

individuals are assigned membership in the typology based on the overall configuration of their reported attitudes. Details of the multi-step measurement procedure along with empirical results are presented below.⁶

The first objective, i.e., identification of extant attitude structures, was accomplished by submitting seventy opinion or attitude questions asked in the 1977 NORC General Social Survey to a factor analysis. Although not every facet of rural culture is tapped by the survey, it does contain questions that are indicative of a wide variety of germane attitudes. The questions ranged from attitudes toward pre- and post-marital sexual behavior to items that tapped feelings of fatalism, anomie, and expressions of confidence in established institutions, e.g., organized religion, supreme court, military, etc. (General Social Survey, 1978).⁷ Table 1 includes the final principal factor solution and the oblique rotation to simple structure (Rummel, 1970).

[Table 1 about here]

As can be seen from the oblique pattern loadings, simple structure defines three distinct attitude structures indexed by thirty-four items.⁸ The three factors combined account for 43 percent of the variance in the factored matrix.

By examining the content of the questions together with their pattern loadings, it is possible to glean the substance of the three identified dimensions. The first factor is represented by 15 items, all of which relate to issues of civil liberty. The second factor represents an attitude structure that is clearly concerned with abortion. Finally, 7 items that tap attitudes toward racial segregation make up the third factor. It is instructive to note that, although the specific content

of the factors vary, all three would appear to fall within the general purview of what could be termed "social conservatism." Thus although the earlier conceptualization of a "rural culture" identified a wide spectrum of values and attitudes that are theoretically important, only three are readily detectable in the data at hand. This finding in itself points to a need for additional work on the conceptualization (or reconceptualization) and the measurement of rurality in contemporary American society. That, however, is beyond the scope of the present paper.

The second step in the measurement process involves the construction of a cultural typology. There are a number of different approaches to typology construction (McKinney, 1966; Bruce and Witt, 1971; Bailey, 1972, 1973), but in the present instance we develop what Becker (1940) and McKinney (1966) refer to as a "constructed" type or what Bailey (1973) terms a constructed heuristic type. The development of a constructed type is depicted by McKinney (1966:25) as a "purposive, planned selection, abstraction combination and (sometimes) accentuation of a set of criteria with empirical referents that serve as a basis for the comparison of empirical cases." In the present context the typology should be one which allows for an evaluation of whether or not a rural culture exists; and if so, how pervasive it is in contemporary American society. The logic for the construction of such a typology is provided in the earlier conceptualization of the properties of a sociocultural definition of rurality and the subsequent identification of relevant attitude structures. Specifically, a rural culture would be indicated by the presence of a group of individuals that share a community of mind

on the three factors presented in Table 1, regardless of geographic and/or occupational differences. Conversely, an urban culture would occupy a separate location in the theoretical property space of the typology.

Given the above mentioned expectations, we developed a typology which contained eight monothetic types constructed from the three factors in Table 1. Cell 1 in the typology is a "wholly rural" type, i.e., simultaneously low scores on all three dimensions, and cell 8 is a "wholly urban" type (simultaneously high values on the three factors). The subsequent analysis will utilize only these two extremes.⁹

The last phase of the measurement process is the allocation of individuals into the monothetic cells representing either a rural or an urban culture. To accomplish this we established a set of necessary and sufficient conditions for membership: if individual *i* exhibits factor scale values that are simultaneously in the first quartile on the civil liberty, abortion and racial segregation factors, that individual is classified as a "rural-conservative type." An "urban-liberal type" is operationally defined as someone who has simultaneous scores in the fourth quartile on all three dimensions. This procedure resulted in the identification of 54 "rural-conservatives" and 86 "urban-liberals."¹⁰

The Continued Reality of Rurality?

The results of the allocation procedure speak directly to the first charge of this research, i.e., the determination of the existence or non-existence of a rural culture. What can be said? At best it appears that an argument for the continued existence of a polar rural-urban culture can be mustered, albeit with due caution.

Approximately 12 percent of the sample of 1193 met the necessary and sufficient conditions to place them in one of the extreme monothetic cells.¹¹ Proponents of the continued importance of a distinctive rural culture will no doubt interpret the finding as support for their position. On the other hand, even the most ardent supporter of continuing rural-urban differences must acknowledge the arresting nature of the evidence that disallows placement of 88 percent of the sample into one of the pure cultural types. The proponents of mass society will not overlook this fact and will, without question, consider it pungent support of their position. It is our contention that the evidence for the former position is strong enough to justify further investigation.

Rurality and Residence: Is There an Equality?

The current paper set out to accomplish two things: (1) examine inductively the existence of rural-urban culture in contemporary American society, and (2) to determine to what extent the use of residence is a valid proxy for a rural culture. The first charge was answered by constructing a monothetic cultural typology and allocating individuals to extreme cells. To address the second charge, we estimated a simple linear discriminant function to see how well current residence predicts membership in the typology. As can be seen from Table 2, there is clearly not an equivalence between rurality and residence. Size of place of residence correctly classified approximately 47 percent of the people

[Table 2 about here]

in the model. This figure represents classification results that are below what one could achieve by employing a maximum chance model. In other words, size of place of residence does not improve predictability above what is

available by simply knowing the marginal distribution of the sample.

If current residence does not discriminate rural-urban types, what does? We have expanded the model to include dimensions of occupation, family structure, personal demographic characteristics and religion, as well as residence characteristics. Using the expanded framework, we estimated a multiple discriminant function for the quartile model described above. The results of the analysis are contained in Table 3. There are a number of items of information contained in Table 3 that should be explicated. First, and perhaps most important

[Table 3 about here]

is the nature of the characteristics that define the function (Klecka, 1975). Specifically, the standardized discriminant function coefficients identify the following as important in contributing to the differentiation between rural and urban types: (1) operative occupations; (2) marital status; (3) age; (4) education; (5) income; (6) religion; (7) self reported political views. Two characteristics of residence were also important: (1) size of place of current residence and (2) residence at age 16. As witnessed by the canonical correlation, 64 percent of the variation in the discriminant function is explained by the composition of the constructed typology.

Further detailed information is available from a comparison of the group centroids with the standardized discriminant function coefficients. The centroid for the rural-conservatives is negative (-1.01) and that for the urban-liberals is positive (.63). Such separation of groups is informative as to the ability of the devised function to discriminate. Given the interpretation of the discriminate coefficients, i.e., each can be interpreted in much the same way as a beta coefficient in a regression

analysis; it is possible to build a general profile for the two constructed groups. Ceterus parabus, those people who were classified as wholly rural tend to be married, engaged in operative occupations, older, and with relatively low levels of education and income. Further, these people tend to identify formally with some religion, particularly Protestant (i.e., the excluded category was no religion and atheist) and express conservative political views. Finally they tend to have spent their youth in small communities or open country and reside currently in relatively small communities. Clearly there is more to being "rural" than current residence indicates. Indeed, current residence is less important than a number of variables including expressed political views, income, education and age. Further, residence at age 16 is much more important than current residence in defining the discriminant function. The conclusion seems inescapable. The the extent that research employs current residence as a measure of rurality, a great deal of the essence of the abstract construct has been missed. How much better is a composite explanation? The classification results in Table 4 indicates a good deal better.

[Table 4 about here]

Using the multiple discriminant function estimated in Table 3, we were able to correctly classify 90 percent of the people in the quartile model. Further, the function is equally successful in predicting rural-conservatives or urban-liberals, i.e., approximately equal percentages of people were misclassified from each of the two groups. This is even more important when it is realized that when current residence alone is used as a predictor, over 80 percent of the urban-liberals were misclassified as rural conservatives. The use of a composite explanation,

instead of residence only, not only improved predictability by over 40 percent, but it also eliminated a systematic error of prediction. We feel this finding makes further work in the conceptualization and measurement of rurality a necessary first step in the continued study of rural-urban differences.

Summary and Conclusions

The current research had two charges: (1) to establish the existence or lack of an identifiable "rural culture," and (2) to establish the presence or absence of an equivalence relationship between geographic residence and rural culture.

On the basis of a factor analysis of a wide range of attitudinal questions drawn from the 1977 NORC General Social Survey and a subsequent constructed typology, we argue that a rural culture does exist in contemporary American society, at least with regard to three dimensions of social conservatism.

In seeking to establish whether or not geographic characteristics are valid indicators of rural culture, we attempted to classify individuals into two extreme monothetic cells of the constructed typology using size of current place of residence as the predictor. The univariate classification resulted in the correct classification of only 46 percent of the individuals in the study. Further, employing current residence as a proxy resulted in the incorrect classification of 83 percent of the urban liberal types.

Given the relative lack of association between a rural culture and current geographic residence, we expanded the model to include dimensions of occupation, personal demographic characteristics, religion, and family

structure, as well as residential characteristics. The multiple discriminant function correctly classified 90 percent of the cases. Perhaps more importantly, the use of multiple factors eliminated the systematic misclassification of the urban-liberal types, resulting in only 10 percent being misclassified. The results of the multivariate model tend to support the argument for a composite definition of rurality (Bealer et al., 1965; Willits and Bealer, 1967; Willets et al., 1973, 1974).

However, the results also indicate that several personal demographic features such as religion, income and age are perhaps more central to a composite definition than are occupation and current residence. This does not imply that the occupational and ecological dimensions are unimportant. Quite the contrary. The evidence presented here leaves little doubt that where one lived during adolescence is indeed important in explaining attitude structures. However, the complex nature of contemporary American society requires a more complex paradigm (i.e., beyond the simple ecological/occupational framework) be evoked to explain attitudes and behaviors. We believe the current approach is one way to gain a more thorough understanding of the complexity of rural culture in contemporary society.

Footnotes

²A reading of the rural sociological literature, particularly the various Decennial critiques and Presidential addresses, would suggest that the postulate of the reality of rurality shares the lead with the assumption that the discipline should engage itself primarily in efforts of melioristic intervention into "rural" social problems. The same literature is rather consistent in pointing out the empirical discrepancy between "ought" and "is."

³It should be pointed out that the entire problem at hand could be conceived of as strictly a measurement problem. However, in the present case, we are more concerned with looking at the implications of using residence and occupation as proxies for rurality than with developing a multidimensional measure that has a high epistemic correlation between the abstract, unobserved concept and the multiple indicators that are employed to index the concept. (See Willits and Bealer, 1967, for an example of the latter concern.)

⁴The ecological dimension can be portrayed in absolutes of size, density and isolation or it can take on a comparative character. To the extent that it is defined in relative degrees of size, density and isolation, the dimension becomes less tidy analytically. See Bealer et al., 1965, for a discussion of the inherent problems.

⁵The literature pointing out the imperfect fit between attitudes and behavior is well established. The point, however, is not in conflict with the current discussion unless one assumes that the value structures are both necessary and sufficient determinants of behavior. We are

acknowledging the necessity of such shared ideals, for societal interaction, but alleging nothing about their sufficiency.

⁶It is important to recognize the fundamental difference in this measurement procedure and those employed by most of the published literature on rurality. The common procedure is to designate urban or rural status based upon the occupation and/or the characteristics of residence of an individual. Subsequently the rural-urban designation is used to try and explain variation in a variety of reported attitudes (see Willits and Bealer, 1963; Glenn and Alston, 1967; Lowe and Peek, 1974; Buttel and Flinn, 1976; Christenson, 1979; England et al., 1979; Miller and Crader, 1979). In the present case we first establish the existence of a rural culture, i.e., shared values, norms, institutions (a dimension of rurality that we posit is most basic), and subsequently build a profile of the person who espouses that culture. By so doing, we are implicitly assuming that a rural culture need not be confined to a limited ecological, occupational stratum of society.

⁷A complete list of question numbers from the General Social Survey Codebook used in the initial factor solution can be obtained by writing to the authors.

⁸Actually, the factor analysis resulted in the identification of 4 factors, the three identified in Table 1 plus a factor that was indexed by four items on attitude toward suicide. However, the suicide factor exhibited virtually no variation across the entire sample. Hence, for purposes of constructing the typology as well as for subsequent analysis, the suicide factor was rendered useless and was eliminated. To make certain the elimination of the fourth item did not alter the oblique

pattern structure of the remaining three factors, we reanalyzed the data. The results were consistent with or without the suicide factor. Results of the four factor model can be obtained by writing directly to the authors.

⁹ Although the typology contains eight monothetic types (3 variables each taking on two values) only the two extremes, the rural and the urban are central to the current effort. The remaining 6 cells, each of which has a distinctive arrangement of high and low values on the three factors, are not readily explained from the historical perspective employed in this manuscript. Further analysis of the complete typology is currently under way.

¹⁰ The question of how boundaries of a typology should be drawn is always open to debate. In the present case, we opted for a very conservative approach, i.e., extreme quartiles. However, we also performed the allocation and analysis based upon median values as the cut points. The results (see appendix 1) are very consistent with the more conservative quartile models presented in the text.

¹¹ Although it is not a common practice to "throw out" a large portion of available cases, there are well developed arguments for such a practice. (See specifically Willer's (1967) discussion of scope sampling and Bealer's (1963) discussion of the implications of Florian Znaniecki's conception of analytic induction for rules of theoretical strategy and data manipulation and evaluation.)

Table 1
Principle Factor Solution of Ruralism Items

Variable	Unrotated Factor Loadings			h ²	Oblique Factor Pattern Loadings ($\Delta = +3$)		
	Civil Liberty Attitudes	Abortion Attitudes	Racial Attitudes		Civil Liberty Attitudes	Abortion Attitudes	Racial Attitudes
Should a person be allowed to speak in public if:							
1) s/he is against churches and religion?	.66	-.20	.10	.48	.66	-.00	-.06
2) s/he professes genetic inferiority of blacks?	.49	-.14	.22	.31	.61	-.02	.12
3) s/he was a communist?	.69	-.22	.06	.53	.66	-.00	-.12
4) s/he advocates military rule?	.62	-.22	.13	.44	.66	-.04	-.03
5) s/he is an admitted homosexual?	.64	-.22	-.01	.46	.57	-.02	-.19
Should a person be allowed to teach in a university if:							
6) s/he is against churches and religion?	.62	-.21	.19	.46	.71	-.04	.04
7) s/he professes genetic inferiority of blacks?	.41	-.13	.28	.26	.60	-.04	.20
8) s/he was a communist?	-.57	.21	-.12	.39	-.62	.04	.03
9) s/he advocates military rule?	.56	-.21	.20	.39	.68	-.07	.06
10) s/he is an admitted homosexual?	.63	-.19	.00	.43	.56	.01	-.16
Should books be removed from public libraries if they:							
11) express antireligious sentiments?	-.69	.18	-.16	.54	-.73	-.02	-.01
12) suggest that blacks are genetically inferior?	-.53	.15	-.25	.37	-.67	.02	-.14
13) were written by admitted communists?	-.70	.21	-.11	.55	-.71	-.00	.06
14) favor military rule?	-.67	.23	-.17	.53	-.75	.04	-.01
15) were written by an admitted homosexual?	-.68	.22	-.09	.52	-.68	.02	.09
Should legal abortion be possible:							
1) if the child might have serious defects?	.49	.53	-.16	.39	-.19	.66	-.05
2) for a married woman who wants no more children?	.55	.52	.02	.58	.16	.71	.10
3) when pregnancy is dangerous to a woman's health?	.24	.46	-.15	.30	-.18	.58	-.06
4) for a family who can't afford more children?	.48	.60	-.02	.59	.04	.77	.09
5) when the pregnancy is the result of rape?	.31	.52	-.09	.37	-.11	.65	.02
6) if the woman is unmarried and doesn't want to marry?	.50	.58	.00	.59	.07	.76	.10
7) for a woman who wants the abortion for any reason?	.55	.48	.02	.53	.17	.67	.09
8) if the husband disapproves?	.46	.33	-.00	.33	.17	.49	.03
Would you have an abortion (or advise your wife to) if:							
9) there was a chance of serious defect?	.27	.58	-.09	.42	-.17	.70	.03
10) the pregnancy was dangerous to the woman's health?	.22	.51	-.05	.31	-.14	.60	.06
11) you couldn't afford another child?	.32	.47	.03	.32	.02	.58	.13
12) Should abortion ever be legal?	.54	.50	-.06	.55	.09	.70	.00
Should there be laws prohibiting interracial marriage?	-.53	.20	.29	.42	-.26	-.02	.47
Would you object to having a black to dinner?	-.39	.27	.38	.37	-.11	.08	.57
Should whites keep blacks out of their neighborhoods?	-.45	.23	.32	.36	-.18	.04	.49
Should whites and blacks go to the same schools?	.39	-.23	-.50	.46	-.02	-.02	-.69
Would you send your child to a school with several blacks?	-.25	.16	.50	.34	.16	-.01	.64
Would you send your child to a school that's half black?	-.30	.26	.61	.53	.16	.06	.80
Would you send your child to a school with mostly blacks?	-.23	.21	.35	.22	.02	.08	.49
I Total Variation	25.73	12.05	5.22	43.00			
I Common Variance	59.84	28.03	12.13				
Eigenvalues	8.74839	4.09780	1.77416				
Theta Reliabilities					.92	.89	.79

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Table 2

Univariate Classification for Cultural Typology

Quartile Model

Predicted Classification

Actual Classification	Predicted Classification		
	Rural Conservative	Urban Liberal	
Rural Conservative	49 91%	5 9%	54 (38.6%)
Urban Liberal	71 83%	15 17%	86 (61.4%)
	120 (85.7%)	20 (14.3%)	140

Percent Correctly Classified = 45.71

Table 3

Multiple Discriminant Analysis of Constructed Rural-Urban Typology

<u>Variable</u>	<u>Standardized Discriminant Function Function Coefficients for Quartile Model</u>
<u>Occupation</u>	
1. Professional/manager	.03
2. Farmer	-.05
3. Operator	-.12
4. Extractives	.05
<u>Family Structure</u>	
5. Marital status (married = 1)	-.16
6. Number of siblings	.02
7. Number of children	-.09
<u>Personal Characteristics</u>	
8. Age	-.26
9. Education	.30
10. Race (white = 1)	-.04
11. Sex (male = 0, female = 1)	-.07
12. Income	.24
<u>Religion</u>	
13. Protestant	-.11
14. Catholic	-.05
15. Jewish	.05
16. Political views (liberal = 0, conservative = 1)	-.17
<u>Residence Characteristics</u>	
17. Size of place of residence	-.16
18. Residence when age 16 (open country = 0, city over 250,000 = 1)	.32
19. Proximity to major metropolitan area (central city=1, no place 10,000 in county=6)	-.09
Cannonical Correlation	.80
Wilks Lambda	.36
X ² for Lambda	132
Probability Level	p<.001
Group Centroids in Reduced Space	
Conservatives	-1.01
Liberals	.63

Table 4

Multivariate Classification for Cultural Typology

Quartile Model

Predicted Classification

Actual Classification	Predicted Classification		
	Rural Conservative	Urban Liberal	
Rural Conservative	49 91%	5 9%	54 (38.6%)
Urban Liberal	9 10%	77 90%	86 (61.4%)
	58 (41.4%)	82 (58.6%)	140

Percent Correctly Classified = 90.0%

Appendix 1, Table 2

Univariate Classification for Cultural Typology

Median Model

Predicted Classification

<u>Actual Classification</u>	<u>Predicted Classification</u>		
	Rural Conservative	Urban Liberal	
Rural Conservative	148 87%	22 13%	170 (47.3%)
Urban Liberal	163 86%	26 14%	189 (52.7%)
	311 (86.6%)	48 (13.4%)	359

Percent Correctly Classified = 48.46%

Appendix 1, Table 3

Multiple Discriminant Analysis of Constructed Rural-Urban Typology

<u>Variable</u>	<u>Standardized Discriminant Function Function Coefficients for Median Model</u>
<u>Occupation</u>	
1. Professional/manager	.04
2. Farmer	-.01
3. Operator	-.14
4. Extractives	-.09
<u>Family Structure</u>	
5. Marital status (married = 1)	-.22
6. Number of siblings	-.05
7. Number of children	-.12
<u>Personal Characteristics</u>	
8. Age	-.16
9. Education	.39
10. Race (white = 1)	-.01
11. Sex (male = 0, female = 1)	-.03
12. Income	.27
<u>Religion</u>	
13. Protestant	-.14
14. Catholic	-.14
15. Jewish	.01
16. Political views (liberal = 0, conservative = 1)	-.19
<u>Residence Characteristics</u>	
17. Size of place of residence	-.16
18. Residence when age 16 (open country = 0, city over 250,000 = 1)	.12
19. Proximity to major metropolitan area (central city=1, no place 10,000 in county=6)	-.12
Cannonical Correlation	.70
Wilks Lambda	.51
X ² for Lambda	236
Probability Level	p<.001
<u>Group Centroids in Reduced Space</u>	
Conservatives	-.74
Liberals	.66

Appendix 1, Table 4

Multivariate Classification for Cultural Typology

Median Model

Predicted Classification

<u>Actual Classification</u>		<u>Predicted Classification</u>		
		Rural Conservative	Urban Liberal	
Rural Conservative		142 84%	28 16%	170 (47.3%)
Urban Liberal		27 14%	162 86%	189 (52.7%)
		169 (47.1%)	190 (52.9%)	359

Percent Correctly Classified = 84.68%

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